AN EPISTLE OF THE LIFE AND PASSION OF OVR SAuiour Iesus-Christ, and other deuoute exercises, according to which the brothers and laytie were want to exercise themselues in the Congregation of windesem.

Translated out of flemish into latine by Buschius, Canon-Regular of the Order of S. Augustine of the same Congregation, and turned out of Latine into English by Th. Carte, Preist of the Colledge of Doway, & at present, Confessarius of the English Dames of the same order, of the Monasterie of Sion, at Paris Nouemb. 12.

HE *who perseuers to the end shall be saued.* Much beloued, and verie deare brother in the bowells of our Lord Iesus-Christ, haue alwayes before

saide words before the eyes of your harte, and perseuere to the end, that you may attaine to euerlasting life, together with the Saintes who did not onely begin, but happily persevered vpon the holy Grosse of a penitentiall life, which they had vndertake for the loue of God. And what they shewed in their exteriour habite, the same they performed exteriously and interiously in truth: to witt, in true pennance, the chastisement of their nature, and in the true vertues wherin our Lord, and his Saintes first exercised themselues, and left vs for an example; and perseuering in these to the end, remayned constant, and after a short and light labour they alreadie acquired that eternall good which they shall eternally possesse and inioy, whose names shall neuer be forgotten, neither in the tyme present, nor in tyme to come. According to nature they are deade, and yet more honour is payed to their deade reliques then is done to the Princes of this world who are yet liuing, whence we may coniecture what reward they haue receiued in life euerlas

ting. But there are diuers persons now a dayes, who by the grace of our Lord Iesus Christ begin wisely, and in perfection, yet not perseuering, they end beastly and carnally. But such men doe not indeede line, but are spiritually deade in their soule: for hauing putt off all the iniquitie of all their former life, which they ledd in the world, prepared a tẽple in their harte for the holy Ghost and receiuing him therin, they concluded a perfect league of friendshippe with God their spouse. But alas! they perseuere not in his friendshippe, because forsaking their first faith, and charitie they looked backward: and though they had tyed themselues by the vow of their profession, that they could not in body returne into the vnhappie world, yet in hart they returne thither, and after all the pleasures they can possibly take at home, they run like hunger-starud persons after worldly delightes. Yet will they not haue the name of such, at home, but will needes be thought what they are not. For the rest

they may be knowne by their fruites. But that which is most to be lamented, and euen, alas! to be deplored with sobbs and teares, is, that there are so many of them in religious habits, and orders, and abrode too, who being vnexercised, remayne vnknowne to themselues, and which is yet worse, they repose in the iudgments of men which are exceeding subiect to errour. Whence it is written, *if we would iudge our selues, we should not be iudged.* That, their want of exercise, and ignorance of themselues, may be discouered by their trimme apparell, and their vaine and vnsauerie discourses, wherein there appeares neither spirit nor life. I wish they were either hote or cold, but because they are lukewarme, they are cast out of the mouth of God, & then they begin to run after their owne concupiscences greedily coueting to satiate their beastly appetites. Now wheras good will, the feare of God, and diligence, vanish away from them, all spirituall exercises waxe irkesome to them. And be

cause good men discouer it in them, they iudge all that is not like to themselues. They spend day and night in euery thing that delightes them, as in eating, drinking, sleeping, toying, brabling and idle talking. In their conferences their tongues vent out what their harts are full of. And when they are oblidged to doe, or say, any thinge contrarie to their owne wills; or when any thinge is exacted at their handes which pleases them not, then it appeares what their imployment is when they are alone. They are indeede disobedient persons, which will not be taught, contumacious withall, wrothfull, vnpeacable and impatient, disorderly in their manners, aed disedifying in their words: willingly doe they appeare in publicke, vnwillingly in solitude, and finally they are greedie to inquire & heare of the affaires of the world. In their celles and solitude, they are alwayes idle and fruitlesse, and yet being alwayes imployed (according as the corruprion of nature leades them) in vnprofitable affaires,

they fruitleſſely ſpend their tyme. Their hartes are more taken vp, in the tymes of the diuine houres, with the vanitie of the world, then their mouthes with the pſalmes and leſſons: now they are at this, now at that; now here, now there, vpon euery incident occaſion, or according to their dayly conuerſation, being buſied often tymes about thinges that will neuer be. They are diligent to come to table, ſlowe to prayer, and readie to complaine and murmure when either meate, or drinke, or any thing elſe is not to their mindes.

My deareſt brother, I beſeech you to be warie of theſe thinges, and as ſoone as you fayle in any of them, be hartily ſorie for it, and vſe a frequent endeuour to correct it in your ſelfe, and make it appeare by workes. Many good men often fayle in theſe pointes, but they imitate Dauid ſaying: *I haue ſinned againſt our Lord.* And they make euident, by true amendement, that they are diſpleaſed in them But obdurate perſons in whom there is

but little amendment, and who rarely returne into their owne hartes, are compared to Kinge Saule, who excused his sinne and would not acknowledge it, nor amende it: and though he made a shew of contrition outwardly, yet he did not indeede value it.

Wherfor, dearest brother, be verie serious vpon these points, and strive carefully to auoyde them, knowing that where pious exercises are not vsed, these thinges must necessarily follow: for mans nature is such, that his hart must needes be imployed vpon some thinge or other. And how basely and lamentably doth the Diuell play with them, and they with the Diuell, that being fallen into such a carelessnesse, they may yet fall further and further; in so much that they labour not manfully to know themselues, and to subdue their viciousnesse. Nor doe they exercise the life of our Lord Iesus Christ, but neglect to imitate it according to their abilitie. God grant that you may neuer know, nor practise any such thinges.

Therfor, most deare brother, that you may continue vigilant ouer your selfe, and increase in vertue, and happily persever in the holy state which you haue vndertaken, know that you ought to abstayne, and remoue your selfe from all the occasions apt to with-leade you to such thinges, and from all persons that might afford you any such example; and to exercise your selfe with all diligence in the life of Iesus Christ, in all the ensuing points, till you come to be taught by the spirit of truth, which will interiourly reueale vnto you our Lords truth immediatly, so that you persever diligently in the premises.

The life of our Sauiour Iesus-Christ who went before vs, is the fourse of all vertue; and the Examplar of all sanctitie, by the meanes whereof we more easily attaine to all the vertues; and without which we are not able to come to true vertue and to the loue of him. And because practise and knowledge begetts loue, therfor it must be practised before it can be knowne. But

when such practise putts it continually before our eyes, and imprints it in our harts, the knowledge gotten therby leades vs to his loue, wherin all consists. All the ordinances of holy Church are imployed, and all the holy scripture written to know and imitate these thinges perfectly. And should a man neglect these, though he should otherwise haue and know all the scriptures, and all the lawes that were euer deliuered or written, it were not sufficient. Dispose your selfe then and exercise your selfe in these thinges, and haue the workes of Christ Iesus before your eyes, and bringe your selfe to a resemblance with them, in true charitie, profound humilitie, prompt obedience, and an intire resignation of your selfe: in modestie, pietie; peace and patience: in contempt of all terreane thinges, and in the mortification of your owne nature. Keepe allwayes your hart aboue with God, because he is the way leading to all the foresaid vertues, out of which there is noe arriueing at them.

And, most deare brother, though you often find your selfe fall farre short of them, and proue deficient in them, through naturall frayletie, yet despaire not, nor omitt your deuoute exercises, but rather vse more endeuour, and more earnestly implore his assistance without whom you are able to doe nothing. Thus I tell you, & promesse you in the faith of our Lord Iesus-Christ, that if you haue but patience to suffer for a short space with perseuerance, that both these, & greater thinges then I am able to write; shall be giuen you; so that, in tract of tyme, if you were willing euen to free your selfe from them, you would not be able.

The first thinge which I desire, and euen instantly begge of you, is, that in the night tyme, or as soone as you rise in the morning, you would lay a side all vnprofitable cogitations, and dreames, and place our Lord God before your eyes, petitioning vnto him attentiuely for some deuoute thing, that you may be both sooner and better affected to bee conuersant with God, and to

continue in holy Meditations. Alas, and woe is me a poore sinner, in this behalfe in particular, that in the tyme of my prayers, my soule is so full of distractions and wandering, that I scarce heare myne owne verie cryes.

But, dearest brother, whereas you haue desired me to deliuer some Rule of good exercises, therfor I write you out what holy and well exercised men, haue left me, not what I my selfe haue experienced. For had you nothing better then what I my selfe experience, you would be but poorely instructed. Because, alas! my exercises hitherto are but poore and weake, or euen none at all. For as longe as my beastly senses are not bound and kept vnder in the stable of my harte, I am not replenished with the fatnesse of the spirit. As longe as I liue in the hart of Egipt, I neuer cease to be bitten by the flyes. I beseech God to fitt my harte to his diuine inspirations, that I may be able to write and teach with a perfect and well-experienced harte.

But wheras I haue, aboue, muc commended the deuoute exercis vpon the life of our Sauiour Ieſus Chriſt, and yet you haue but littl tyme to comply therwith, by rea ſon of your workes, therfor yo shall find three points aſſigned fo euery day.

The firſt shall be, of the begin ning of the life of our Lord and Sa uiour.

The ſeconde, of his paſſion, an the end of his life.

The third, of your owne conuer ting or applying your ſelfe to th Saintes,

So shall you find euery day thre dishes putt before you, as we ar wonte to ſerue ſicke perſons. If th firſt be not aggreable to your appe tite, then you may taſte the ſeconde or third, ſo that you may not com away without being fedd with th true foode of your ſoule, the moſt ſacred life of our Sauiour Ieſus Chriſt, who is that verie thinge. Amen, Amen.

A MEDITATION.

For Monday.

Most beloued and deareſt brother, after you are riſen on Monday, and haue gotten leaſure, place theſe three points before your eyes in the deuonteſt manner you are able.

The firſt point.

COnſider that God created you according to his owne holy likeneſſe, being endowed interiourly with a rationall ſoule, aboue all other creatures, equall to the Angells. He gaue you fiue ſenſes, and an vnderſtandinge, and made you capable of the cheife Good, which is himſelfe, that you might inioy it eternally, and poſſeſſe his eternall kingdome, and euen himſelf, togeither with the good Angells, and all his Saintes, ſo you keepe his commandements as you haue promiſed.

Againe. That he created heauen and earth and all thinges therin comiſed for your vſe, ſeruice, and ad-

uantage. For that he made the Sunne Moone and ſtarrs; day and night, the water and ayre, birds, fiſhes, beaſtes, and all liuing creatures: flowers, corne, trees, graſſe and all the fruites of the earth: gold ſiluer, and in a word euery thinge which hath a beeing vnder the heauens, which are ſo innumerable, that they can neither be counted, nor named. Whence you may iuſtly crye out with thankesgiuing. *I will bleſſe our Lord at all tymes.*

Againe. You ſhall thinke of the beginning of Ieſus his life: of his incarnation, how the increated and eternall truth, that Almightie God, whom heauen and earth cannot comprehend, dayned to take flesh and bloud vpon him of the moſt ſacred Virgine; how exceeding humbly she anſwered; how she remayned lowlie not extolling her ſelfe in her ſelfe, how euer she knew, and firmely beleeued that wonderous worke which God had wrought in her; in that she had conceiued her God and her Creatour, and was to bring him forth, and yet remayne

Virgine. And singe with much iubi-
ation Hayle Marie &c. deuoutly
pondering the Gospell *Missus est*.

The seconde Point. Consider the beginning of his passion, to witt the last supper, which our Sauiour made with his Disciples. Obserue how humbly he washes their feete: and how after the eating of the paschall lambe, he consecrated and instituted the sacrament of his most holy body and bloud, giueing it to his Disciples for their foode, and a testament of his sidgular loue; and his most sacred bloud for their drinke; and in remembrance of him: And then heare how he comforts and instructs them in his holy sermon which was replinished with all loue. *Here you shall call to mind some particular words of that supper full of spirit and loue, that you may comprehend in hart with what singular great loue he gaue them the said supper, as these words and the like.* I haue desired with a singular desire to eate this Paschall with you before I suffer *Againe*. By this all men shall know that you are my Disciples, if you haue mutuall loue to one another.

Againe. The world shall reioyce but you shall be ſadd: but your ſadneſſe shall be turned into ioy. *Againe* I will not leaue you Orphants, I goe and come againe to you. You muſt ſtriue earneſtly to to diue into the ſenſe of thoſe words by breaking, and chewing them and with ſighes and ſobbs reflect ſeriously, how farre you fayle in them, and how ill you anſwer them. And then you shall conſider his prayer while he was in agonie and his entire reſignation of himſelfe into the hands of his heauenly father, euen vnto a moſt painefull and ignominious death: as alſo that bloudie ſweate which he was putt into vpó the apprehenſion of the death which he was preſently after to ſuffer Here fall downe proſtrate vpon the ground, and crye out from your verie harte, with weeping eyes, and foulded armes, and ſay: O contriſtated Lord! what I shall returne backe for all the bleſſings thou haſt beſtowed vpon me. I will receiue the cuppe of my Sauiour, and prayſe the name of our Lord.

The third point. Let the third point be an addresse to the Angells; placeing them all before your eyes, with their continuall and feruent loue to God, togeither with their exceeding great and admirable puritie. Sue to them for their continuall custodie and assistance; because so God hath ordered them to doe. Applie your selfe to them with great reuerence, knowing that they behold you in euery tyme and place, and all your workes lye open to them.

A MEDITATION.

For Tuesday.

The first point. Hold on to consider the first point of the Meditation for Monday, pondering how God who made heauen and earth and all thinges comprised therin, and created the Angells and all other creatures of nothinge, and conserued them in their beeing, became the most poore and abiecte man that euer was borne of a wo-

man for thy sake. Thinke, breathe how that sweete and sacred infa was wrapped vp in poore cloute lodged in a mangen vpon a locke haye; announced to the shipheard by the Angells, and how they can with speede to Bethleem bearin testimonie to the child that he w the Sauiour of the world. Stirre y thy selfe to thankfulnesse, and sin with the Angells Glorie to God o high.

The second Point. Consider ho our Lord and Master was taken and how humbly and willingly h suffered himselfe to be bound, h I say, who created heauen and eart and how he was beaten vpon hi most louelie face, spitten vpon, hal led too and fro, bruised, and hut led vpon the ground, and tormen tedand derided all the night longe Then how he was ledd to Pilate house, and sent thence to Herods who sent him backe loaden wit scoffes and scornes, and attired in white coate like a foole.

The third point. Let your application be to all the holie Apostles o

God, consideting their singular sanctie. They are Princes in life euerlasting, and at the last day, they shall sitt with Christ to iudge the world. Implore their ayde deuoutly, that they would vouchsafe to make intercession to our Lord for you. And hauing a particular deuotion to any one of them pray more feruently to him. Doe the like other dayes also, with speciall application to other holy Martyrs, Confessours, Monkes, and Virgines, of whom you haue made some particular choyce, saying a *Pater noster*, or els some proper prayer.

A MEDITATION.

For Wednesday.

The first Point. Consider how the child Iesus was circumcised the eight day, and euen so carely spilt his precious bloud for thy sake, and so acquired the name of Iesus. All celestiall, terrestriall, and infernall spirits bowe their knee to this holy name. And therfor when

euer you heare this holy name rede or ſung, bowe your heade with reuerence, becauſe by the power o this name you muſt be ſaued. Do ſo too vpon the hearing of thi ſweete name *Marie*. Thin e fur ther of the myſterie of the circumciſion; as well and deuoutly as yo are able.

The ſeconde Point. Conſider hov our Lord Ieſus-Chriſt was ſtript o his garments, and rudely tyed t the piller; and how with all he wa wounded from heade to foote, disfi gured, and ſpent ſuch abundance o that pretious bloud of his, that thoſ tormenting villans might euen hau washed their feete in it. And yet itwa that which he had take of that Virginall bloud of Marie. And that he alone being God & man, was withou all ſpott, or ſinne, borne of the pur Virgine Marie, who pleaſed to be ſ cruelly tormented and wounded fo your ſake. In contemplation o this and all the reſt of his bitter pan ges, lament with all your hart tha you are able to ſuffer ſo litle for him and ardently begge that you may be

uly gratefull for all his paines and
assions, that his pretious bloud
ay not proue lost to you.

The third point. Place before your
yes the faith and iustice of the Pa-
iarkes and Prophetes, and how
rdently they desired the coming
f Christ: and begge of them that
y their intercession they would ob-
eyne of Christ that you might per-
ctly imitate them, and persuere in
ll vertue.

A MEDITATION.

For thurdesday.

THe first point. Consider on this day how he manifested himse-
e to the Kinges; and was acknow-
edged by them to be the true Kinge
f heauen & earth, which they made
ood by their presentes. Consider,
ith a sweete and amourous hart,
hat a singular faith they had, who
hough they found him onely ac-
ompaigned with a poore Virgine,
nd that old poore man Ioseph, a
oore exiled child, wrapped vp in

poore cloutes, yet falling down vpon their knees they adored him with great reuerence. And think further of the same feaste, as farre a sweete and well composed har may carie you.

The second point. Consider again and againe, how our Sauiour wa wounded by the wicked. Ah strin cordially to feele how cruelly the presſed downe the crowne o thorne into his heade; and how kneeling downe before him, the spitt vpon, and mocked him: & how in derision they putt a base old cloake vpon his shoulders. O daughters of Hierusalem, heare ô my beloued. Neuer let the memorie o that glorious crowned and despise Kinge depart out of your harte Bu forgett all the riches of the world, al vaine glorie, and all earthly delights, euen for the loue of him, who for the loue of you, was so scandalously ledd, and shewen to the people. And then imprint Pilates word to the Iewes, deeply in your hart Behold the man.

The third Point. Turne your thoughtes

thoughtes vpon the Martyrs, who so louingly powred out their bloud for the loue of God, and so willingly deliuered vp themselues to death, for the loue of life euerlasting. Call vpon them, and beseech them to procure you patience in all your tribulations, and victorie ouer them. Applie your selfe chiefly to those, as we sayd before, to whom you haue the most deuotion.

A MEDITATION.

For friday.

The first point. Consider how he was offered vp in the Temple, vpon the Altar, to his heauenly father, by the holy and virginall hands of his singularly deareſt mother, and was then so redeemed by her as other children were wont to be. How Symeon and Anna knew him, and performed that holy oblation togeither with them with a huge great desire. *In all these points our faith and hope are much strengthened.*

The second Point. Consider with all your force how your most louing Creatour and redeemour, was whipt, crowned, and loaden with his crosse, was ledd out like a theife to the place of execution: and being stript of all his garments vpon Mont-Caluarie in the sight of all the people, and stretched out, nayled to the Crosse, and abbandoned by all men. And how louingly that immortall and omnipotent Lord (from whom all that liues receiues life and conseruation, as being alone the beginning and end of all creatures, and the cause of all causes, of whose death thou art the cause) dyed vpon it for thy loue. Consider & wayghwhat you owe to that holy death, how much you ought to mortifie all your passions and inclinations to all thinges delightfull to nature, how much humilitie, obedience and patience; how much loue and voluntarie pouertie, vertue, and perfection, you ought to exhibite.

Then reflect of all that past vpon, vnder, orround about the crosse: and ponder them as diligently as you

can possibly, and euen as though you were present and sawe them all. Giue care attentiuely and heare what he saith to you from the Crosse: *thou hast wounded my harte, my sister my spouse.* Make him answere with an ardent desire saying: draw me after thee, ô thou faireſt among the sonnes of men. Looke vpon the face of thy Christ, and behold his whole body wanne and goarie with bloud; as also his fiue open wounds. Enter into them, in harte, and purge your selfe from your sinne sin the bloud which flowes downe from them. Ioyne your harte to his harte and taste in them, being inflamed by his loue, how sweete your Lord, your spouse, and louer is. Giue eare to his seauen words vpon the Crosse, and ruminate them diligently, for they ate full of all sweetnesse, and most worthy of imitation.

The third point. Turne yourselfe to all the Confessours, & consider their manifold and sore labours: and how perfectly they offer vp their friends, kinsfolkes, all creatures, and all their temporall possessions

to God : leauing for his ſake all worldly honours, and all the delightes of nature, and following him in great pouertie, implore their ayde with great endeuour, that you may by their meanes obtayne grace to perſeuer vpon the holy Croſſe of pennance which you haue taken upon you.

A MEDITATION.

For Saterday.

The firſt point. Conſider how Ieſus (that omnipotent young king, who was able to haue reduced all thinges to nothing) was forced to fly by night into Egipt, and in what extreame pouertie he liued for the ſpace of ſeauen yeares in that vaſt wilderneſſe, with his deareſt mother, Marie: wherby he left an expreſſe example for you and all men, that be they neuer ſo peruerſe they are more happi'y ſupported by patience, then conuinced by reaſon.

The ſeconde point. Turne your ſelfe to our bleſſed Lady in a pecu

liar manner, and diligently ponder her exceſſiue dolours, and how on the firſt day after her deare ſons paſſion, she alone perſiſted firme in faith, and thence it is that the holy Church makes a ſpeciall memorie of her vpon that day, all the yeare longe let this day be ſpent with her then, and ſue to her with great inſtance for chaſtitie of body and mynde. Conſider alſo her holy life and modeſt conuerſation, and follow her example, as being in her life a perfect mirrour of all vertue and puritie. Meditate withall vpon Chriſts being taken downe from the Croſſe, his being buried, and how he repoſed in his ſepulcher, his deſcending, in ſoule, into Hell, and his viſiting the holy Fathers, in Limbo, who preſently beheld the glorie of his Deitie in that place; till the day of his reſurrection.

The third point. Place the life of all the holy Virgins before the eyes of your ſoule, who forſooke all bodily delightes for the loue of God, and by pennance tamed their owne bodyes, and quenched the fire of

carnall concupiſcence, by that of diuine loue. Taking theſe for your example, pray to them for puritie of body and mynd, and continually implore their aſſiſtance in all your infirmities.

A MEDITATION.

For Sonday.

THe *firſt point.* Conſider how humblie our Sauiour Ieſus came to Iohns baptiſme, and would be baptiſed by him, who wiped away all the crymes of the world with his pretious bloud, who alone was borne and dyed deuoyde of ſinne. And how at the ſame tyme the heauens were open, and the holy Ghoſt came downe vpon him in the forme of a doue; and his fathers voyce was heard, ſaying: *this is my beloued ſonne, in whom I am well pleaſed, heare him.* And then reflect what paſt from this tyme till his laſt ſupper: that is to ſay, make a collection of his whole life, the temptations which he ſuffered in his faſte,

his great paines in preaching, his holy prayer which he continued all the night longe: his painefull foot-stepps in going to and fro; the amorous signes which he gaue of loue to man; his great hunger; his extreame and voluntarie pouertie; vnnaturall heate and cold; drinking water at the Samaritans well; his being tempted by the diuell in the wildernesse, where fasting fortie dayes, he onely conuersed with wild beastes. He lay and slept vpon the bare ground, and wept out of great compassion to see mans blindnesse.

Againe. In these and all the other points of the life of our Sauiour, and his most sacred passion attentiuely looke vpon and consider his incomparable charitie, which he demonstrated to you and all mankind therin, as also his great humilitie and patience.

The second point. Consider the resurrection of our Lord, who at the last day shall rayse all the deade; how he deliuers all his friends out of Lymbo, and manifested himselfe to Marie Magdalene and o-

ther of his diſciples. Then conſider his Aſcenſion into heauen, and the ſending of the holy Ghoſt, wherwith he replenished his diſciples and friends who expected in prayer and retirement. Hence excite your drouſineſſe into ioy and iubilation. Beſeech the holy Ghoſt to come into your hart, ſaying *Veni ſancte Spiritus &c.*

The third point. Applie your ſelfe to all the Saintes of God: and rayſing vpp your hart to all of them in generall, ſue earneſtly for their aſſiſtance. Looke vpon their great charitie; which they expreſſed for the ſaluation of all men, and thence deriue into your hart a confidence in them, & deſire their ayde againe and againe with great earneſtneſſe; becauſe they are readie at all tymes and in all tribulation, to aſſiſte you by their holy interceſſions. Vſe this application euery day, and your loue and deuorion will be augmented towards them, and you ſhall obtayne ſpeciall grace by their interceſſions.

Deareſt brother, though we haue

putt you downe three points for your practise euery day; yet know, that if any point in particular be more gustfull then another you may remayne vpon it. For therfor it is that we deliuer to vnexercised soules a sett measure of their exercises conteyned in two or three points, that they might not wander into diuersitie of wayes through lightnesse and vnconstancie of hart; which is euer vnwilling to be restrayned to one thinge. We putt three also, to thend that if they find noe delight in one point, they may light of it in another.

Now while you thus exercise your selfe, it will happen that many badd desires, and multitudes of ill thoughts will presse in vpon you; and you will in the beginninge apprehend great labour and trouble in it, yet dissist not from it, by noe meanes for all that. But contrarily crye to heauen for helpe, seeke, aske, knocke, howeuer the heauens may seeme to you to be brasse, and the earth to be of iron, through the

hardneſſe and inſenſibilitie of your hart, yet doe not thervpon betake your ſelfe to any hurtfull conſolation, or vaine and vnprofitable thinge. And howeuer it may appeare to you to be but a meere loſſe of tyme, without any aduantage, yet leaue not the place where you are ſett. What euer cogitations muſter vp in your hart, as for example, I would now doe this or that &c. ſuch or ſuch a thinge were better for me, yet ſtirre not at all, nor giue way to the Diuell, but lift vpp your hands and hart to heauen. Ryſe vp and deuoutly kneele downe againe, and ſpurre on your nature by ſome aſpirations or vocall prayers, when you cannot pray in hart.

But of all thinges, dearely beloued brother, be ware of impatience when you find your ſelfe hard harted, drye and indeuoute in your prayers, without any ſpirituall guſt at all; but humbly haue recourſe to God for mercy, and remayne in peace. Beſeech him, that not your pleaſure, but his bleſſed will be done. And be ſure aboue all, that

you vse noe vnreasonable violence to your selfe, wherby you may hurt your braynes. Suffer the representations, which you doe not desire, but would faine be freed of, to come and goe without violence; as it pleaseth God to permitt. And if what you propose to your selfe haue not the effect you aymed at, then simplie passe ouer the pointes allotted for that day, for a tyme, till you find your selfe better disposed. Yet neuer omitt the whole exercise in respect of what euer hardnesse, and insensinesse of yours, but beseeche God that he will please to supplie what without him you are not able to effect, and know that what you doe in the interim of that insensibleness and resignation of yours, will happly be more acceptable to him; (so you doe perseuer, and bee carefull that no faultes of yours were the cause of it!) then though you had felt great deuotion and sweetnes in your prayer. For when a man hath much sauour and delight in prayer, he happens often to haue a certaine complacence of himselfe, concei-

uing that none is like to him in ſanctitie; and that God hath a more ſpeciall care of him then other men. All which is nothing but vaine deluſions, and ſtincking pride. Many men haue experienced this to their eternall perdition, while they wholy erred, and ſtrayed from God, who often permits ſuch men to fall into greeuous temptations, or into filthie and publike crymes, that they may thence learne to know, and humble themſelues. But they, who, without their fault, (that is, who are not the cauſe by their defaultes) remayne in great inſenſibilitie, doe much more profit, becauſe they poſſeſſe their ſoules in patience and ſerue God at their owne expences, to their great ſpirituall aduantage, though they perceiue it not.

Alwayes at night, my moſt deare brother, reflect how you haue paſſ the preſent day; and acknowledge and with true contrition confeſſe to God all the exceſſes you may haue committed, in word or thought, by negligence, wilfulneſſe, workes o manners. Beſeeching him to pardo

his poore creature, who so lightlie and frequentlie offends him euery day.

Consider also what you were, what you are, and what you are to be hereafter. And where those men & women now are, who were Lords and Princes of the Earth. where is now all their pleasures, and what euer they possest here; to witt all their vanities, their riches, youth, beautie; their sunderie delightes, and their pretious ornaments, wherwith they pleased the Diuell, & left the friendshippe of God, and all his Saintes?

Obserue diligently that euery euill worke, delightfull to the flesh, is the priuation and losse of eternall life. Place alwayes this point before the eyes of secular persons who come to visite you, that your owne and their harts may be moued to compunction, before you haue any other discourse with them. For with such discourses cold and disorderly harts are to be seasoned, and warmed, that they may the better be disposed to what after-

uing that none is like to him in sanctitie; and that God hath a more speciall care of him then other men. All which is nothing but vaine delusions, and stincking pride. Many men haue experienced this to their eternall perdition, while they wholy erred, and strayed from God, who often permits such men to fall into greeuous temptations, or into filthie and publike crymes, that they may thence learne to know, and humble themselues. But they, who, without their fault, (that is, who are not the cause by their defaultes) remayne in great insensibilitie, doe much more profit, because they possesse their soules in patience and serue God at their owne expences, to their great spirituall aduantage, though they perceiue it not.

Alwayes at night, my most deare brother, reflect how you haue past the present day; and acknowledge and with true contrition confesse to God all the excesses you may haue committed, in word or thought, by negligence, wilfulnesse, workes or manners. Beseeching him to pardon

his poore creature, who so lightlie and frequently offends him euery day.

Consider also what you were, what you are, and what you are to be hereafter. And where those men & women now are, who were Lords and Princes of the Earth. where is now all their pleasures, and what euer they possest here; to witt all their vanities, their riches, youth, beautie; their sunderie delightes, and their pretious ornaments, wherwith they pleased the Diuell, & left the friendshippe of God, and all his Saintes?

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wards may be taught them.

Be graue, moſt deare brother, not light in your behauiour, eſpecially in the preſence of ſecular perſons, becauſe the incompoſure and lightneſſe of behauiour, and many words ſpent vpon vnprofitable things, are misbeſeeming all ſpirituall perſons. All that which is nothing els but damnable diſſolution, is, now a dayes, eſteemed ſpirituall mirth, and the recreation of the mynd. Obſerue the behauiour of our Lord Ieſus Chriſte, wherin there was neuer any thinge ſeene which was ſecular, vaine or ſauering of pompe; nothing diſſolute or inordinate.

When ſecular perſones chance to viſite you, permit them not to diſcourſe of their wiues, children, and poſſeſſions, nor of the worldly gouernement of their familie, leaſt thence you might conceiue idle imaginations, which might proue hindrances and diſtractiõns to you in your prayer. And if you happen to meete with any worldly reportes,

spread them not any further amongst your brethren, though they otherwise seeme good: yea vse euen to be silent in good things, that you maythe better learne toabstayne from idle words: for he that vseth many words weakens his soule.

What euer you wish should be done by an other, or what els you commande vpon your owne score, or in the behalfe of another, let it be done in modest words, piously asking them, saying: my deareſt brother, pray doe such or such a thing for Gods sake.

Keepe none from their exercises to talke with you, but vpon necessitie; for so you might be an occasion of dommage to you both.

Beloued brother, be alwayes mindfull of that holy saying of S. Gregories. *Whom God loues he more remoues from externall affaires.* Doe not therfor at all aspire to outward offices, nor affect to be obeyed, nor yet euie those that are obeyed. Giue thankes and prayse to God that they haue supportation and patience with you:

for it is no eaſie matter to be able to gouerne, and prouide for others.

It is much to be feared that they who aſpire to thoſe dignities are moued by no good ſpirit: for though a good man should haue ſome inclination that way, yet he reſiſtes it by reaſon, and by the aſſiſtance of Gods grace keepes farre enough from it. Hence it is, that many friends of God ſtriue to auoyde them, howeuer they were otherwiſe capable and choyſen by God. And it is but too certaine that much euill befell diuers good perſons, becauſe they were too ſoone putt in office, they ingaged themſelues too farre in outwarde affaires, before they were yet ſtronge enough for them; or were in deede well tryed themſelues.

Be willingly alone when you can conueniently, ſo you can well brooke it.

Be open in your confeſſion. What euil ſoeuer you haue done, in word or thought, be not ashamed to declare it therin: becauſe you cannot better putt the diuel to flight then

by disclosing his counsells. A naturall bashfulnesse, and disguise, where one ought to haue bene plane and simple, haue bene the ouerthrow of many.

Reflect, continually, how the present tyme may be most fruitfully imployed. And what euer your conscience, or reason, may dictate were better to be done, that doe alwayes; vnlesse obedience or commande be imposed particularly vpon you, which you ought to performe with so much more diligence as you haue lesse inclination to it, had it bene to be done by your owne choyce; that hereby you may alwayes learne to breake your owne will, which is very hurtfull to a religious person, and very disaggreable to God, *who came not to doe his owne will, but the will of his heauenly father.*

Endeauour so to performe all your workes that your hart may remayne free and at libertie, without being tyed to any thing but to the exercises of the present day. And what soeuer you doe, let it be done with modestie and tranquilitie of

harte when you are imployed in outward labours at home or abrode, ſtriue alwayes to erect and turne your hart to God: vſeing ſome short vocall or mentall prayer wherin you may repoſe, and make head againſt and preuent badd cogitations, leaſt they might get the poſſeſſion of your hart.

Doe nothing at all without counſell, and giue allwayes more credit to experienced perſons then to your ſelfe. Learne to ſubmit your ſelfe to thoſe with whom you conuerſe in all reaſonable and good things. And humble your ſelfe vnder your brethren, for his ſake who for your loue became ſubiect to all men.

Accuſtome patiently to ſuffer all that God permits to befall you, whether it proceede from your ſelfe, or from others, or what other way ſoeuer. Thinke that if God would permit it, and would pay you according to your demerites you were to ſuffer eternall damnation. Againe there are others who ſuffer farre more then you.

When you obſerue that any

doth you an iniurie, or are oppo-
site to you, call to mynd how fre-
quently you art contrarie to God
and your neighbour. And when o-
thers doe not content you not ef-
fect what you desire, remember how
you haue neglected and omitted to
doe what God euen commanded
you. Consider how much lesse a fault
it is that others doe not accomplish
your desires then that you accom-
plish not Gods commandements.

And when any ones frailtie of-
fends or vexeth you, know that
by your wicked commotion of
hart you more offende, then he hap-
ly did who seemed to offend you
And so reflect that it is your owne
malice, not theirs, which offendes
you.

Turne therfore your displeasure
and anger, from them, vpon your
selfe, and first labour to helpe your
selfe, and afterwards your neigh-
bour. Amend first in your selfe
what soeuer displeases you in ano-
ther.

Take delight in the vertues which
you see in others, as you desire that

the things which God workes in you may be profitable to you, and thence delight in your owne vertues.

Behold the Image of God, his most sacred death, his pretious bloode, and your selfe in all men. Because euery man is the Image of God, redeemed with his bitter death, and pretious bloode; and that they are as deare to God, as you are.

Be sober and modest in meate and drinke, especially when they are not to your mynd, whether it be that you haue too litle, or too ill prepared. Murmure not ther at, but endure it with patience, calling to mynd the great hungar and want of our Sauiour Iesus-Christ who frequently eate grosse and vnprepared foode, in the open fields, vpon the cold ground, and in a sparing measure too.

Deare and beloued brother, be cleane in hart and thought. Luxurie is horrible and hatefull to good men. When wicked and luxurious cogitations breake in vpon you, signe your hart with the signe o

the Crosse, saying: Aue Marie. Place before your eyes the puritie of the blessed Virgine, and all the Saintes, and the huge great merite of chastitie. Resiste manfully, and God will be your helper, sith none is crowned but they that fight lawfully.

Resiste auarice, or the possession, or desire of any thing which is not of necessitie, couragiously. Haue before your eyes that eternall good, which farre surpasses all that here can be possessed. Carefully eschew the taking of any thing out of the common treasure, how euer necessarie it may seeme to you. Things are oft possessed with proprietie; when we conceiue we are free from it, which we neuer discouer till we be compelled to deliuer them vp againe

Be humble in hart and in your exteriour, and haue no great esteeme not easily presume of your selfe. O, my deerest brother, how rashe were in this, if I had not fellowes. For it is often farre otherwise then we conceiue of our selues, but when we are a litle touched, me learne by

experience what we are. Put alwaye your Paterne, to witt the humilitie of our Lord Iesus-Christ, that of his blessed mother, and all the Saintes, before your eyes. Behold their humilitie who were so poore and abiect in the world.

After the receiuing of the blessed Sacrament, beware of idle words and all outward things. Endeuour to imploy that tyme in a speciall manner with God, and good soules, least you might hinder the good effects of that blessed foode: for as euery good soule who keepes her selfe recollected, and well imployed as she ought, doth receiue, and feele a singular grace: so euery one who neglects to keepe himselfe well imployed, and recollected in God, is more alienated from him. I would aduise, if it were possible that after these holy exercises, you should communicate euery eight dayes, with your superiours leaue and likinge: for so you should receiue a wonderfull grace and a peculiar fortitude against all the diuell temptations. And I should hop

that this would proue verie acceptable to God,

Neuer deney your brethren what they demand of you, if you can possibly doe it.

Be readie to helpe euery one for Gods sake, be he a iuniour or an elder, but especially such as are infirme, or are otherwise in trouble, and anxietie.

Neglect not to helpe them, and to be comfortable to them, because it is noe lesse acceptable to God, then though it were done to him selfe.

Neuer iudge any man a liue, be he of what state and condition of life soeuer But doe to euery one as to your selfe. Reuerence all men, but more especially spirituall persons, and such as seeme to be neerer to God.

Loue to be vnknowne, and wish to be contemned by others. Beare all that with patience which you conceiue is done against you; and excuse them, both in word and hart, that trespasse against you; and pray for such as offend you.

When you chance to haue offende
or troubled any one, whether i
were by your fault or not, presentl
y aske pardon, acknowledging th
fault: & shew him all kind of humi
liation till you haue appeased him.

When you are reprehended fo
your faults, presently without a
contradiction humbly acknow
ledge your selfe culpable. An
learne to breake your owne wi
by all the meanes and diligence ima
ginable.

Keepe your selfe in greate sim
plicitie, and as much retired fro
companie as may be. Lodge all you
confidence in God: and learne t
make all your complaintes to him
of the difficulties and aduersitie
you suffer. Obserue what you ar
most addicted to in all thinges, an
resiste manfully. Applie your ha
to God with an absolute confiden
and be alwayes thankfull to hi
for all that befalls you.

When you lye downe in yo
bedd, keepe your hart from v
cleane cogitations, for then it
that nature is more inclined, a
addicte

dicted therto. But then thinke of some good sentence, and doe not dallie with your selfe, the diuell, any carnall delight. If you cannot conceiue some good thoughtes, say at least some psalme or hymne till you fall a sleepe

When you are at table rayse vpp your hart to God at least three tymes, by some short prayer or deuoute thought, especially at euery dishe.

Haue a singular reuerence towards the blessed Virgine Marie. Implore her ayde frequently; and place her before your eyes. For she aboue all the rest is wonte to make intercession for vs, and to obtayne vs grace.

Once a day make a common confession, and acknowledge all the defects into which you dayly fall, in the sight of God, in short or longe, as you haue tyme: and sitt in iust iudgement against your selfe: And hauing obserued from what roote your imperfections springe, marke them well, and place them in the sight of God, exclaming against your

enemyes, who dayly make head againſt, and vanquish you. And continually call God in to your ſuccour, as being the worke of his hands.

Examen in particular how much you haue profited the preſent day: obſerue whether you haue bene cold and vnfaithfull in your prayers, and at your Houres: whether impatient in your exerciſes, becauſe of your too much imploying your ſelfe about other affaires. Then fall downe before God, and humbly aske him pardon, becauſe humilitie is moſt gratefull in his diuine ſight.

Doe not in any ſort I beſeech you neglect that laſt point; for ſo farre forth as you haue knowne how much you haue profited in the knowledge of your defects, ſo farre haue you profited in the knowledge of God. The knowledge of a mans ſelfe makes him an enemye to himſelfe: and in ſo much as he is diſpleaſing to himſelfe, he pleaſes God. So that by your owne experience you ſhall learne more then

all the bookes, without that knowledge, can teache you. And when you haue once thus exercised your selfe interiourly, and come to the knowledge of your selfe, then all the holy Scripture shall proue as vsefull to you, as if you had composed it your selfe, or that it had bene written of you alone. And hauing thus called home your senses to your selfe, that is, to the knowledge of your selfe, you shall haue a happie memorie.

Finally, brother, I beseech you, that you would not fayle to meditate the pointes of the passion euerie day as they are putt downe, but to preferre them before all the rest, and euer and anone to call them backe into your harte. Wherin notwithstanding if you haue noe guste, then take certaine articles in memorie of our Sauiours passion, which you shall either ruminate in your harte, or els pronounce them with your mouth, as you find most to your aduantage, that therby you may better excite your selfe to the passion. Let not your care be how much you

reade, but let your abſolute endeuour be vſed hartily to relish what you reade. Reade one article or two, and then shutt the booke, and euer call to mynde, what bitter tormentes our ſweete Lord and maſter ſuffered for thee a vile and negligent wretch. And then open your booke againe once or twice, till at length your ſtonie harte begin to relent, and then conclude with the deuoute prayers conteyned therin, wishing with an open hart to haue the effect therof, giuing God alwayes humble thankes for the grace and deuotion which he pleaſed to grant thee therin. But if after all this you find noe profit at all, then you muſt humbly acknowledge that it is your owne fault, and begge pardon. Yet let me tell you, deareſt brother, that this cannot be done ſaue onely by Gods great grace, and if you exerciſe your ſelfe thus, you shall perceiue much fruite therby, though in the beginning you felt noe guſt in them.

O, deare brother, what is more deligthfull, more ſecure, more a-

greeable to God, what more wholsome for a simple doue then deuoutly to hide herselfe in the holes of the rocke, that is, in the wounds of our Saiiour Iesus-Christ. Our deare Lord, your amiable spouse, grant that you may not onely lye hidd, take vp your delightes, and repose dayly in them, but that you may also dayly dye liuing, with the same chatitie; with which he was wounded and dyed.

And albeit I haue written a more ample rule, to attayne more speedily to holy exercises; yet you may know that they are not equally fitt for all men, because the giftes of the holy Ghost, are of diuers qualities, and diuersly distributed to men, to one so, and to another in an other manner. For wheras our Lord God is mightie & powerfull, he will be serued in diuers manners, hence it is that a man ought earnestly to crye out with Dauid. Let me giue eare to what our Lord speakes in me. One reposeth in the wounds of our Lord which is most secure. Another exaltes and tryumphes in his ineffable

and wonderous workes: a third hopes and reioyceth in Gods future bleſſings, and in the expectation of the celeſtiall hoſtes: a fourth bowes downe his heade to the ground lamenting and bewayling the multitude of his ſinns, and dare not euen look vp to heauen: a fift quakes with the memorie of Gods dreadfull iudgements, and the torments of the damned, and by ſuch terrour is kept within the wayes of his commandementes, as a ſhippe is guided by its helme amidſt the ſtorme. Trye dearely beloued brother in in theſe points which I haue preſcribed, whether they beſutable to your interiour inſpirations, and though there be diuers ſubiects, yet make vſe of nothing but what's moſt agreeable to you. If any thinge be wanting in theſe, the holy Ghoſt will teach it you more perfectly then any pen can putt it downe, ſo you prepare a pure and diſinterreſſed hart to worke vpon, which God grant you. Amen.

The tymes appointed for Meditation.

THe three points forementioned are to be meditated vpon euery day before diner, because they haue God immediatly for their obiect, and induce a man more speedily to know, and loue him: *for none comes to the Father but by Christ.*

The first point must be meditated vpon by night, or in the morning as soone as we are vp

The seconde, in the tyme of the Masse we heare, especially at the Canon, because then we haue Christ present with vs.

The third when they ringe to diner, to be better acquainted with the vertues, holinesse, and labours of the Saintes, you may in harte recite some hymne, sequence, Responsorie, or Antime of the same Saintes, which doe wonderfully enlighten men's mynds, and leade them to the knowledge and imitation therof.

After diner at your leaſure, take other exerciſes which are apt to ſtrike our hartes with feare, and ſpurre vs on to make progreſſe in vertue.

On Monday. Meditate vpon the laſt iudgement.

On Tweſday. Of all Gods benefits.

On Wedneſday. Of death.

On Thurdſday. Of the paines of Hell.

On Fryday. Of our Sauiours Paſſion.

On Saterday. Of ſinne.

On Sonday. Of the Kingdome of heauen. You haue the matter of your Meditation in *Beatus vir.*

In this manner are the brothers of deuoute Congregations accuſtomed to exerciſe themſelues.

THus farre the exerciſe of Windeſem. But wheras theſe foreſaid after-noone Meditations, are onely pointed at, not punt downe, I haue thought good, for the eaſe and ſeruice of the daughters of Sion, to frame the enſuing ones, after my poore manner

vpon the same subiects, the order onely being inuerted.

A MEDITATION.

For Monday afternoone, of sinne.

The first point. Consider what grieuous domages the poore soule receiues by mortall sinne. It depriues of grace and bannisheth the holy Ghost out of the hart which it did inhabite. It breakes the league of friendshippe which was betwixt God & vs, and leauesvs his enemyes and slaues to the Diuell, his and our worst enemie: It robbs vs of the right we had to possesse God for euer, leauing onely Hell for our inheritance. It wounds, makes hideous, and euen kills that otherwise immortall soule of ours: in a word it makes vs crucifie Iesus-Christ againe, and in effect tread the sacred bloud of Iesus vnder our feete.

Affections and Resolutions. Oh accursed fruites of sinne! O, *saith God himselfe by the mouth of Ieremie,*

know and see how euill and bitter a thinge it is for thee to haue left the Lord thy God. Ah my soule these are not dreames, imaginations, or rethorical amplifications, but euen Christian truthes which none dare deney, how doe we then dare to dallie with danger, to seeke occasions, to drinke downe sinne like water? If therfor the world, the flesh, or the Diuell tell vs of I know not what delights, lets vs haue this generous replye still before our eyes, yes, but they are too dearely bought, with the losse of the holy Ghost and all his giftes, Gods friendshippe, and his eternall inheritance, and to become the obiect of his hate. This moment of false libertie is not worth being a slaue to the Diuell for euer. This honour lookes fawingly vpon me: but it were madnesse to purchace it with eternall disgrace.

This gold glitters agreeably, yet is not worth hauing, since it will serue onely to buy Hell.

The seconde point. Consider in what horrour and detestation we should haue it, since wisdome it selfe

doth so abhorre and detest it. The Almightie eternall God whose goodnesse cannot be questioned without impietie, nor his iustice be impeached without blasphemie, nor his mercy be exacted without presumption: he being indeede, not so much good as euen essentially goodnesse it selfe, nor so much iust as iustice it selfe, nor so much mercifull as mercy it selfe, for one sinne of pride throwes downe the third part of the Angells into Hell, irrecouerably, without any further hope of mercy.

Affections and Resolutions. If, my soule, this be noe lesse a truth, which all the Christian world willingly imbraces, then the former; how comes it to passe that mans follie dare be so damnably aduenturous as to fall in loue with sinne which wisdome so highly detests? How, how, I say, dare we liue in league with it, and be willing to meete with it at euery turne? If it haue made Angells Diuells, what priuiledge haue men not to dreade the like effects? not for one or a few,

but euen for thousands of sinnes (euery one making reflectiō in himselfe of the multitude of his sinnes) downe then, my soule, downe. Place thy mouth in the dust, & whilst thou cauſt not penetrate the rigour of Gods iustice to the Angells, turne thy selfe more earnestly to admire his incomparable mercy to thee, humbly confessing that otherwise Hell had bene long since they habitation, making a firme resolution to sing his mercyes eternally.

The third point. Consider how the same God who is equally Goodnesse, Mercy, and iustice, for one act of disobedience, throwes Adam out of the happie state wherin he had placed him, and subiects him and all his posteritie to multitudes of miseries, of body and mynd, such as we all dayly experience, to heate, cold, calamities, innumerable sortes of sicknesses, and euen death it selfe; and that too not onely the death of the body, but euen to a second death: so that there was not any saluation left for all the sonns of men, at any lesse rate then the

death, and bloude of a God man Iesus-Christ.

Affections and Resolutions. Ah my soule, if this truth be taught vs by faith; if we feele it by a sadd and vniuersall experience; If it be made manifest to vs by the death of a God, let us print in our harts an absolute horrour and detestation of sinne, which is so horrible and detestable in the sight of God, and his iustice punisheth so rigourously, and let vs noe lesse adore that sterne iustice of his, then extolle and dearely imbrace his myld mercy, who to expiate the sinne of an vngracious disloyall seruant, sacrificeth the innocent bloud of a dearely beloued, and dearely louing, and wholy obedient onely child. Be that iustice alwayes admired and dreaded; and be that mercy euer magnified and loued for euer by men.

OF DEATH.

For twesday.

Nothing more certaine then death, lesse certaine then the tyme therof.

THe *first point.* Conſider, and ſtriue to imprint in our harts that which we all know, yet ſeeme not to know it, that which we all beleeue, and yet as it were, beleeue it not: to witt, that as there is nothing ſo certaine as death, ſo is there nothing ſo vncertaine as the houre therof. Conſult our owne knowledge vpon theſe truthes, and we know, that neither Salomons witt, nor Samſons ſtrength, nor Abſolons beautie were found proofe againſt it. They were, and now are not, *mortui ſunt*, is certaine. Conſult the word of truth, and we ſhall find we are bound to beleeue what we otherwiſe knowe. Cõſult our ſelues againe vpõ the vncertaintie of it; and we find, that we haue knowne, many taken away when they and their friends leaſt feared it, ſome by violent, ſome by naturall deathes, ſome in their

childhoode, before they well knew what it was to liue: some in their flourishing spring, when vigourous youth promised them they could not dye some in the decline of their age, while death threatened and yet was not fea ed: so certaine it is that the houre of death is vncertaine to all, as Christ himselfe makes it sure to faith. *Watch, saith he, because you neither know the day nor the houre.*

Affection and Resolution. Dye then we must, my soule, ther's nothing so certaine; depart we must out of this cottage of clay Gods iustice hath pronounced the sentence: *remẽber man that thou art dust, and into dust thou shalt returne.* But when must this sentence be putt in execution? that's noe lesse vncertaine. Our youth may deceiue vs, as it hath done many. Our mãhoode or middle age is not priuiledged: our old age cannot last longe. What then must we doe but with S. Augustine, quitt the vncertaine, & forthwith fixe vpon the certaine meanes, a good and penitentiall life, to preuent the danger of that which cannot other wise be auoy-

ded by mortall man.

Nothing more certaine for the thinge nothing leſſe certaine, as to the manner.

THe ſeconde poinct. Conſider that as we are moſt certaine that dye we muſt, and as vncertaine when, ſo are we noe leſſe ignorant, where and how, this irreuocable ſentence is to be executed. Shall it be in France or in England? At Paris or in the Countrie, At home, or abrode In our chambers, or in the Church or garden? Shall it be by a violent, accidétall, or naturall death? Shall we fall downe deade in our bedds, as we haue ſeene ſome, & heard of many? Or els, be wrought downe by a longe and liugering deſeaſe in the preſence of many? Shall we finally haue the benefit of the Sacraments, which we now haue with ſo much eaſe, yea want not without blame? To all this, the wiſeſt among men is not able to anſwer. That dye we muſt is appointed by a reprochleſſe

uſtice, but when, but where, but
ow: mercy, ſaith S. Auguſtine,
ath concealed, that we might ex-
ect, attend, and prouide for it, in
ll tymes, places, and occurrences.

Affection and Reſolution. If cer-
ainely we muſt dye, my ſoule, and
et neither know when, where, or
ow, and if vpon that certaine
ncertaine houre, eternitie of bleſſe
r woe depends, what a neceſſitie
s put vpon vs, (if we will not for
noments looſe eternities) to be
eadie in all tymes and places. We
know not, my ſoule, ye know not
hen, where, or how death may
urpriſe vs, onely this we know, that
e haue yet an houre to ryſe out of
ur ſlumber, and it is now. Now
hen without further delay, will I
y Gods grace dye (to that, that,
nd that &c.) that death finding vs
lreadie deade, may not be able to
urt vs, but onely tranſlate vs to a
ife which knowes nor feares nor
eath.

Nothing more dreadfull ; nothing more comfortable then death.

THe *third point*, Consider that as death contaynes the greatest certaintie, and the greatest dread and the greatest vncertaintie imaginable, so it brings a long with it the greatest dread, and the greatest comforte possible. The sinner, vpon the approche of death, has all his sinnes placed before his eyes, which he placed behind his backe ; and would neither see nor sorrow for and thence he begins, alreadie, to suffer the tormẽts which he alwaye fruitlessely beleeued his crymes deserued. O what horrour and dreade But the innocent soule, who had mournefully purged her sinns in the bloud of the lambe, is humbly confident that she shall forthwith be admitted to the mariage of the lambe. O what vnspeakable comfort The sinner knowes his guilt, and iustly apprehends it a thinge full of horrour to fall into the hands of

iuing God. The innocent soule lifts vp her heade with ioy, because her redemption is at hand. The sinners is in rage, and despaire, seeing himselfe vpon the point to be deliuered into the cruell Tormenters hands &c. But the innocent soule lookes vpon death with ioy, as being readie to deliuer her vp into the embraces of her deare spouse.

Affection and Resolution. O horrour which hath nothing equall to it, To apprehend ones selfe vpon the verie brinke of eternall perdition! O feare incomparably surpassing all feares, to be within a moment of falling into the hands of that dreadfull Maiestie who is able to throw body and soule into Hell fire! But ô, on the other side, what an ineffable comfort it is, to heare; *come, come, my spouse, thou shalt be crowned.* The winter rigour of temptations, and tribulations &c. is past, the shewers of repentant teares are blowen ouer, ryse vp my loue, my loue, my faire, and come into the bosome of thy one ly beloued. o, my soule, what riches, pleasures, honours

(were they euen possessed, as they are indeede vanished away like dreames) were able to counteruayle the disaster of the one? And what temptations, infirmities, crosses, contumelies and contempts, would not be then iudged profitably spent vpon the others consolation. My soule one of these two must certainly proue thy eternall lott, looke to't, looke to't by the carefull vse of tyme.

THE THIRD MEDITATION

For Wednesday.

Of Iugement.

The first point. Consider that dye we must; that is, this so much neglected soule of ours, must be turned out of the body which was pampered, caressed, and too carefully looked to by vs, and presently *after death, iudgement* (saith the great Apostle *we must all of vs be brought, and be made manifest before Christs Tribunall, that euery on*

beare away according to his Workes.
We haue left the world vnwillingly
while willingly the world leaues vs:
he deareſt friend that euer we had
will not goe along with our abando-
ned ſoule, nor euen permitt the body
which they loued, to lye foure and
twentie houres in the roome with
them. They that offended with vs,
will not anſwer for vs, but leaue vs
alas, to anſwer all alone.

Affection and Reſolution. Aye me!
vpon what is it that we fixe our
hopes? Is'ſt vpon our ſelues? but
alas theſe muddie walls fall, and the
immortall inhabitant is turned out.
Vpon the friends which we haue
purchaſed by ſinne, or otherwiſe?
But they haue left vs, our body is
throwne into the earth, and our
poore ſoule is left alone to be iud-
ged. *Ah how much better were it*
ſaith S. Aug. *to Chuſe him for our*
frende aboue all our friends, who when
all forſake vs will be ſure to make good
his truſt, at the day of our death, who
when all depart from vs, will not leaue
vs but will defend vs, and conduct vs
by a countrie where we haue yet not ac-

quaintance. Thou art he my Ieſ
and noe other, be thou therfor m
choyce in tyme and eternitie.

The ſeconde point. Conſider i
what a daunting anxietie, an
dreadfull expectation the poor
ſoule muſt needs be, finding he
ſelfe all alone to be ſentenced by
Iudge who is *all-knowing: all things lying open and naked before his eyes. All powerfull, for who reſiſtes his will? All-holy*, and ſoueraignel
hates ſinne. *Iuſtice it ſelfe*, whic
can neither be corrupted by bribes
nor moued by prayers. And to ſe
this knowledge; this power; thi
ſanctitie; this iuſtice, armed wit
implacable *wroth*, and inflexabl
zeale againſt the ſinner.

Affection and Reſolution. Alas an
woe, my ſoule, whether ſhall w
run for shelter? To his *mercy*? Bu
her tyme is paſt, she leaues the plac
ro iuſtice. *To his ſanctitie*? but ou
ſinnes are quite oppoſite to the ho
lyneſſe of that thrice Holy. *To h
Iuſtice?* But alas! our iniquiti
ſtopps our mouth. Shall we call th
mountaines and roches to hyde vs

But his power is a hammer busing the roches in sunder; and his knowledge penetrates the mountaines, and *his zeale and furie spares none.* Such certainly, my soule, and infinitly more dreadfull then we can imagine it, will that dismale day be found: but we are yet in a tyme of mercy: we can yet safely flye from Christ to Christ; from his iustice to his mercy; from his power to his impotencie, in his cradle &c. From the zeale and wroth of maiestie, to the sweetnesse and mildnesse of the lambe which comes to take away the sinns of the world we haue yet meanes to hide our selues in the holes of the roche and be safe.

The third point. Consider in a moment the sentence is pronounced in this particular iudgment, and such as it then is, it shall be confirmed at the last day by an eternall doome. A doome which we can neither resiste, euade, nor appeale from. A doome of an eternall inioyment, or an eternall separation: God is ours for euer, or we are the Diuells for euer. God is ours for euer, that is, not for a few

monthes, or yeares, or euen so millions of yeares, but euen for al eternitie, which will neuer hau end. Or els the Diuells, for the sam endlesse extent, to be eternally tor mented with him, and by him.

Affection and Resolution O Bles full dreadfull Maiestie! O endless ioyes, or torments! A tyme will come (thou hast said it, and though hea uen and earth shall passe, thy word shall not passe) and how soone, neither men nor Angelles know, that I my selfe, I must heare from thy sacred mouth, either *come o you Blessed.* Or *Goe o you accursed.* Come ô you blessed and possesse the kingdome prepared for you &c. Or, Goe ó you accursed into eter nall fires &c. O my soule; could we actuate faith, and make it liuely in this behalfe, what good workes should we not imploy to procure this Blesse: and what actions should we not detest, and flie, separating our selues from all the occasions therof, to auoyd that curse and eter nall separation from God, o my soule, being yet in the hands of our owne

owne counsell, and knowing that such as are our actions now, such shall be our doome there, lets diligently discusse them, and be our owne Iudges: for so the great Apostle assures vs, that the iudgement, is, as yet, left in our owne hands; and that if we iudge our selues, we shall not be iudged. That is, if we now discerne, condemne, and punish our faults, we shall not then be condemned, nor punished.

THE FOVRTH MEDITAT.

For *thursday.*

Of Heauen.

THe *first point.* Consider what this kingdome is, which is prepared for the blessed, and which they are called to possesse (*come possesse the kingdome prepared for you*) and this at least we shall find, that what euer this possession may be, it is greater then we haue any capacitie to comprehend. Let vs looke vpon all the beauties, and magnifi-

cences that euer our eyes beheld; and it is not it. Let's make reflection of all that euer we haue heard, of honours, riches, pleasures: and all that is not it. Let vs by helpe of imagination putt all togeither that we haue either seene, or heard: and euen add to them millions of millions more, and yet we are not arriued to it, sith Saint Paule assures vs: *that neither eye hath seene, nor eare hath heard, nor hath entred into the mynd of man, what God hath prepared for those that loue him.*

Affection and Resolution. O my most bountifull Lord and master! hath thy goodnesse made me capable of a kingdome, which thy wisdome hath not inabled we at present to comprehend? O too too happie we, could we truly vnderstand our owne happinesse! But ô, more then most vnhappie we; if we permitt sinne to robbe vs of it; or that we otherwise make it away for messes of potage, or the bitter Mandragores of mixt moments of painefull pleasures; for such vnconsiderable

toyes (I meane) as are dayly obiects to meaneſt eyes, & fill euery eare: nay euen for the greateſt thinges our hartes can conceiue, ſince in a ſmale tyme they vanish away like dreames, and leaue nothing in our hands. Alas were it not a ſtrange miſerie, and madneſſe, for ſuch knowne tranſitorie toyes, to make away ſuch inconceiueable permanent poſſeſſions?

The ſecond point. Conſider againe what this kingdome, or poſſeſſion prepared for vs may be, and we find it is a ſtate of life perfectly accomplished with the whole collection of good thinges. Not a paſſage, but *a ſtate*, a permanencie, without change, without end, without irkeſomneſſe. *Perfectly accomplished*, not by halfes, and peecemales. *With the whole collection of all good thinges*: not with a few (as here below) and with good and ill, paine and pleaſure, mixed togeither, but with the whole collection of all good thinges: ſo that what euer we deſire, ſhall be preſent; what euer we deſire not, ſhall be abſent, eternally.

Affection and Resolution. We haue Gods word for it, my soule, and it cannot faile vs, *that he will shew vs all Good*: that is, all that's aduantagious, gaynefull, and rich: in lieu of the transitorie riches of this world: all that's seemely, honorable and illustrious, in steede of the vaine and vading honours here below: all that conteynes in it selfe any cause of ioy, and iubilie, and all that's deare and delightfull (to witt that ineffable, vnmeasurable, eternall weight of glorie, according to S. Paule) in lieu of those short, light, deluding, and euen painefull pleasures, for which poore men looose themselues. This my soule doth faith assure vs; let not then follie perswade vs the contrarie.

The third p. Cons. that the kingdome prepared for vs is beatitude. *Come you blessed*: and Beatitude is no other thinge, then to loue what is best, and to inioy it. And whereas none but God himselfe is our *summum bonum, or optimum: our cheif good, or our best.* It followes that God himselfe, the Father, sonne

and holy Ghost, is our Beatitude, or the kingdome prepared for vs: according to that: *I my selfe will be thy exceeding great reward.* Him we shall see face to face, and in that sight our vnderstandinge meetes with all *Truth*: him we shall see, and in seeing him our will meets with *all Good*. Hence the vnderstanding hauing noe more to seeke, and the will noe more to loue, they fall into a blessed necessitie, of seeing what they loue, and louing what they see for all eternitie.

Affection and Resolution. O man forgett not then thy dignitie! By Gods mercy, and Christ merits, thou art made the sonne of God, coheire with Christ, & thou art made to share in his inheritãce, to possesse his kingdome; that is, to know the *prime truth*, & loue the *cheife Good* for euer. Let not then the fables, fictions, and lyes of the world, take vp thyne vnderstanding made to know so greate a truth: nor the vaine loue of creatures ingage thy will made to loue so soueraigne a Good. But crye continually here below with S. Augustine Let me know thee, o Lord, and

know my selfe and let me loue thee as much as I desire and as much as I ought. Thus, my soule, may we in some measure, while we liue amidst our miserie, begin before hand to possesse our Beatitude, which cõsists of knowing, louing, & inioying our cheife Good, which is God himselfe.

THE FIFT MEDITATION.

For Friday.

Of the paines of Hell.

The first point. Consider that as mercy and iustice are equall in God, or euen God himselfe; so, by the law of contraries, they will be followed with equall effects. If God out of his mercy then, haue possessed the Blessed *of the collection of all good things* vnder his heauenly raigne, which is Beatitude: he will throw the accursed into the possession of a collection of all euill vnder the tyrannie of the Diuell, which is damnation. Let vs therfor imagine all that we are able of horrour, of

hope turned into desparie; of the loue of God, and all we euer had deare, into hatred, and detestation, lets adde wormes, which neuer dye, weeping, and wayling, gnashing of of teeth, brimstone, and flouds of fire, and yet we must conclude, that it is not that which the damned suffer, which will, indeede, be that, *which neither eye hath seene, nor eare hath heard, nor hath entered into the hart of man.*

Affection and Resolution. Ay me, my soule, into what a vast sea of miserie, desaster, and despaire, doth sinne cast downe poore man? We imagine all that euer we can of terrour, of horrour, and torment; of immortall wormes; fire and brimstone, and yet we fall short. We adde the collection of all euills, and and yet we cannot reach to it. What is it alas! what is it, that lulles vs asleepe, and makes vs senseleese of thinges so sensible? *O that we would descend into Hell a liue, and consider, who amongst vs, were able to liue in the middest of deuouring flames!* And yet into such is the sinner throwne

by the doome of eternall truth: *Goe ye accurſed into eternall fire.*

The ſeconde point. Conſider yet more particularly, that as the accurſed had miſuſed all that God had giuen thē for his ſeruice, to offend him; as body, ſoule, and ſenſes, ſo ſhall they all meete with their ſeuerall tortures. The body and ſoule, become fewell for deuouring flames, All the ſenſes are replenished with obiects of horrour: the eyes are full of dreadfull and gaſtly Ghoſts: the eares of howlings, roarings, execrable, maledictions and blaſphemies: the ſmell, of the ſtincking odours iſſuing from the bodys of the damned: the taſte is glutted with what can be imagined moſt bitter, and abominably loathſome. Finally the ſenſe of touching meetes with nothing but flouds of tormenting flames.

Affection and Reſolution. O horrour, conſternation, and deſpaire! O lamentation of lamentations, and woe, woe, woe? Woe to the corruptible body which waighed downe the poore ſoule! Woe to the

soule that quickned that fleshly lumpe, and gaue way to its badd inclinations. Woe to the eyes and eares which lay open to vanities, and franlike madnesse, and conueyed poyson into the harte. Woe to all the rest of the sonses and members, which conspired to the seducing of the soule, and to bring it, and themselues, to lye tormented in this flame.

The third point. Consider that if the miserable state of the damned be most vnhappie by the continuall presence of the whole collection of all euill: what an infinite addition is made to it by the priuation of all good, and that for an eternitie? For an eternitie to be separated from all the blessed, were they neuer so deare to vs, while they liued with vs! For an eternitie to be depriued of the peerlesse beautie of the Queene of heauen, and the societie of all the Quires of Angells. For an eternitie to be exiled from the glorious face of God, which is man and Angells essentiall beatitude, and to detest, curse, and blaspheame it for-

euer! Neuer, to haue one moment of eaſe, conſolation, or reſt, or euen the leaſt hope of any for all eternitie.

Affection and Reſolution. O God of mercy, now turned the Lord of reuenge, what hart has aſſurance enough, not to endure, but euen to behold this calamitous condition of the damned? Ouerwhelmed with all ſortes of torments; remoued from all hopes, or euen deſires of comfort; not for ſome millions of millions of yeares, but for an eternitie. O eternitie! Eternitie! how longe thou art! Noe number of yeares are able to expreſſe thee; the ſandes of the ſea cannot equaliſe thee; after all, thou ſtill remayneſt what thou art, *eternitie*. Ah my ſoule, lets vſe a tymely preuention, and not make our ſelues away to eternall torments for light and short delightes (ſuch or ſuch &c.) nor yet for the auoyding of ſuch or ſuch ſmale croſſes, afflictions, or temporall loſſes. Lets couragiouſly plucke out the eye, and cutt off the hand, which ſcandaliſes, and hazards our eternall loſſe: and conclude with

holy S. Augustine: let me here be burnt, let me here be cutt in peeces so that I may perish eternally.

THE SIXT MEDITATION.

For Saterday.

Of the Passion of our Saviour That his paines are vniuersall.

The first point. Consider that our sweete Saviours paines are vniuersall; noe part of his body passes without it particular punishment His heade is tormented with pulling of the haire, with blowes, with thornes. His face with foule spittings and boxes. His tongue with thirst vineger and gale. His torne shoulders with the heauie loade of the Crosse. His armes with rude extentions and racking. His hands and feete with cruell nayles. His whole body all ouer with stripes. His sinewes with conuulsions. His arteries and veynes with witherednesse. His vitall partes, with an incredible effusion of his pretious

bloud: so that what the Prophete foretold was fully verified: *from the sole of his foote, to the crowne of his heade, there was noe soundnesse. See then whether there be any sorrow like his sorrowe.*

Affection. Alas! it is but too euident, my deareſt Lord, thy ſorrowes paſſe all our ſorrowes. And yet, my ſoule, it is Maieſtie that's thus ſmitten: it's innocencie which thus ſuffers. It is is indeede the God of Gods, whoſe immenſitie cannot be comprehended; whoſe perfections and excellencies cannotbe numbred; whoſe goodneſſe is boundleſſe; whoſe mercyes cannot be matched. Alas, my deformed, hidden, crucifyed Lord! Whither hath mercy, goodneſſe, loue to miſerable man ledd thee? Was it thought fitting to this goodneſſe, that thy wounds should be without number, as are thy perfections, and mercyes to man? ſo to make an abſolute demonſtration, that as thereisnoe loue, to are there noe ſorrowes like to thyne. Let me not liue but to loue thee, and to ſuffer for thy ſake.

The second Point. Consider further that he sufferd in all his senses, by the presence of all the obiects of sorrow, He saw his choysen Apostles sleeping, while he was sweating bloud. He saw the Trayter, whom he had newly fedd with his owne blessed body & bloud, come in the heade of a barbarous band to apprehend him. He saw the execrable crueltie of an vngratefull nation, which he had alwayes oblidged and loued by preference. Finally, his eares were full of blaspheemies scoffes and scornes: and his eyes and harte of the sorrowes, teares, and bloud of a God dying,

Affection. And yet, my soule, it is the very naturall sonne of God that suffers all this? He is the splendour of his fathers glorie, and the figure of his substance. And shall we his poore sonns, taken in by adoption onely, see with drye eyes, his, full of teares and bloud? or shall we, after this lad sight, permitt them any more to be filled with vanitie? Shall, our eares lye open to destractions, adulations, and found ru-

mours, which hurt our ſoules, whyle his, for our ſake, are filled with contumelies, and blaſphemies? Shall we Chriſtians pamper the reſt of our ſenſes, with ſweetes and delicacies, while our Chriſts to hugely ſuffers in them all? Ah! be it euer farre from vs; to pay his ſoue with ſuch intolerable ingratitude!

He ſuffers in his ſoule.

The third point. But if his body vniuerſally, and all his ſenſes, be ingaged in the ſufference, is his ſoule at leaſt free? Ah noe, its ſadd to death; its *replenished with enill* of ſorrow, *the bitter waters of tribulaꝛon haue brokeꝛ in vpon it.* The horrour of death, the ingratitude of mē, the ſcorne of Nations, Pilates iniuſtice, Herods mockerie: Annas and Cayphas blaſphemie, the Scribes and Phariſies circumuentions, the Miniſters and Soldiers crueltie, the peoples preference of Barrabbas and their tumultuous and vniuſt *Crucifige. See then whether there be any ſorrow like to his ſorrow.*

Affection and Reſolution. O man

of dolours, and accustomed to sufferances from thy youth! Were not thy sorrowes, and, in them, thy loue to man, sufficiently expressed, in abandonning that innocent, chast, and tender virginall body of thyne, to the cruell persecutours wills, vnlesse thou didst withall permitt the bitter flouds of tribulation, and deadly saddnesse, enter into, and take possession of thy blessed soule? Consider: my soule, and see whether their be any sorowe like to this sorrow, or any loue like to his loue who gaue vp his soule to such sorrowes for thy sake? If the horrour of death inuade thee, thy Master went before thee, & waded through to death it selfe. Proue friends vngratefull? so they were to thy Lord. Are others of lesse worth preferred before thee? but so was Barrabbas before thy Master Christ. Remember, remember, my soule, that the seruant is not greater then his master &c.

He suffers without a comforter.

The fourth point. Consider his body's tormented, his senses offen-

ded, his soule afflicted and oppressed. Is none left to comfort him? Noe none, *relictus est solus*, he's abandoned. left all alone, to wrastle with all the legions of sorrowes. *Non est qui consoletur eum.* There is none left to comfort him. Was there euer so pittious a spectacle? His Apostles are fled; Peter followes a farre off and sweares he knowes him not. The dolorous mother stands neere the Crosse, indeed, but her presence affords so smale solace, that her sorrowes serue to redouble his. The Angells come not neere. His heauenly father abandonns him: nay yet more (Heauens stand amaysed at it) he is euen forsaken by himselfe, while he stopps the influence of his diuinitie, that it flow not vpon his humanitie, leauing it to suffer all alone without all comfort. *See then whether there be any sorrow like to his sorrow!*

Affections and Resolutions. O, my soule, looke vpon the face of thy Christ. Admire his vnwearied suffering loue. Hartily acknowledge that there is noe sorrow like his sor-

row. Imprint in thy harte at what a deare rate thou wast bought. Ah my soule! it was not with gold and siluer, and such corruptible thinges: but with the sorrowes, and teares, and bloud, and death, of a God-man, our Sauiour Iesus. With sorrowes, which spredd themselues so vniuersally ouer body, senses, and soule: with teares, and bloud, so plentifully and freely powred out: with death so ignominious, so deuoyd of all comfort, so abandoned, that it forced from the mouth of a most obedient and deerest child: *My God, my God, why hast thou forsaken me.* Resolue firmely then, that neither sorrowes, nor bloodshedd, nor abandonments, nor death it selfe, shall separate vs from the loue of that deerest Lord.

THE SEAVENTH MEDITAT.

For Sonday.

Of Gods benefits to man.

The first point Consider that God who is infinitely great, and infinitly, and eternally happie in himselfe, seeing things which are not, as thinges that are, out of his meere goodnesse, without any neede of vs, being neither preuented by any merits of ours, nor prouoked by hopes of returnes, rayſed vs out of nothing to his owne likneſſe; presented vs with the whole world, made vs absolute Lords ouer it, and ouer all the great varietie of things compriſed in it, for our vſe. Finally he endowed vs with a reaſonable ſoule; capable of himſelfe, made to himſelfe, and for himſelfe, to enioy him for euer.

Affection. Where were we, where were we, (ſo long, or ſo long agoe) my ſoule? Where were we, and all that we glorie in, while we yet were not? Ah while we ſlept in our no-

nothing, he who watches ouer Israel slept not, *but loued vs with a perpetuall loue.* He made a world for vs, not vs for the world: He made vs Lords ouer it, not slaues to it: He gaue vs all thinges to vse, not to inioy: to solace our pilgrimage, not to staye vs from our countrie. Heauen my soule, is our countrie: the kinge of Heauen our possession, which we are made to inioy. Be it farre from vs to loue the benefits, more then the boutifull Benefactour: or to glorie in our selues; or any thinge; while we and they are equally his free gifts:

The seconde point. Consider that though the benefit of creation be great, yet that of regeneration farre exceedes it, wherby we are borne to a new and better life; life euerlasting. By that we were made, and called men: by this, we were made, and called by Christs owne name, Christians, or men of Christ. By that he gaue vs power to liue, and raigne ouer all the creatures: by this, to be litle lesse then the Angells, yea to be like to our Creatour in

iuſtice and ſanctitie. We were borne deade, but by pure grace, we were reuiued in Baptiſme, made domeſtikes of his houſe, the Catholike Chureh, ſtrengthened by confirmation, fedd and fattened by his holy word, and euen his owne pretious body and bloud. Wherby we were not onely called his ſeruants, but were indeede his friends, nor his friends onely, but his ſonns, nor his ſonns alone, but his ſpouſes.

Affection. If all, my ſoule, that we are, be due to God for our creation by which we are all, that we either are, or haue in the order of nature, what will be due for our better beeing, by regeneration, which makes vs citizens of the Saintes, & Gods domeſtikes, his friends, his ſonnes his ſpouſes? O what hart is able to conceiue the highth of the dignitie, to be made, by grace, of ſonnes of the earth, the ſonns of God: of diſloyall ſubiects; the ſpouſes of Chriſt? And yet, my ſoule, ſuch we are, which was not granted to all, ſuch we are by his free goodnes, & mercy. If therfor, all

that we haue, in the order of nature, or grace, we had absolutly, from his free gift, let all be employed, & hartily referred, to his honour, and glorie.

The third point. Consider that often tymes after all these fauours, we turne prodigalls, and dissipate all these gracious and godlike talents and then it is indeede that our good God euen magnifies his mercyes towards vs. We run from him into a forraigne land, and he leaues the nintie nine to seeke vs. We strike at him by sinne, and euen crucifie him againe, and he supports vs with patience. We steppe downe to hell, and he brings vs backe. He frequently knockes at our harts, by his holy word preached to our eares; by his internall voyce incalcated to our hartes; by wholsome tribulations multiplyed vpon vs, and breakes throughour deafenesse. And hauing himselfe wrought all this in vs, he crownes his owne mercyes by taking vs againe into his familiaritie; and he and all his court reioyceth at our conuersion.

Affection and Resolution. O thou God of mercy! to what a length hast thou extended thy patience, with me? It was I, that ran from thee into a lād of disproportion I, that forsooke thee, the foūtaine of liuing water & made to my selfe cisternes, broken cisternes which could hold noe water. I, that turned the vse of thyne owne giftes to abuse, by louing them more then thy selfe (in such or such an occasion) I, that stept downe into Hell (at such or such a tyme; so, or so often) And thou the while ceasedst not to redouble thy cryes: *Why wilt thou perish ô thou house of Israel? Why dost thou loue vanitie, and seeke a lye? Loose thy chaynes from thy neeke ô thou captiue daughter of Sion. At least after all thy disloyalties call me but Father.* Ah, my soule, be noe longer deafe to all these gracious inuitations: but run, though alas but too late, to that father of mercyes, and say, with a contrite and humbled hart: *Father I haue offended against heauen, & against*

thee, and I am noe longer worthy to be called thy sonne: deale with me onely as with one of the hyrelings of thy house &c.

FINIS.